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kings prior to the two great teachers of China. But the teachings of Jinsai and Sorai were not uncolored by the views prevalent in their times. The Eclectic School is characterized by an independence of thought. The scholars of this school were unwilling to be slavish followers of any of the great teachers of China and Japan. They selected their teaching from various schools of thought and emphasized independent thinking.

This leads us to make a concluding remark upon the book. A critical and systematic examination of Confucianism in its relation to Japanese life and thought is not attempted by the author. He has, however, given, in a very simple and readable manner, as results of his many years' studies, much of the choice teachings, largely in quotations, of representative Confucian scholars of Japan that can be easily understood by the general public. Hence it may be truly said that the author has accomplished, to a great extent, his purpose of making known to the West one of the formative elements of Japanese civilization, and thus contributing much toward a better understanding between the Western and Eastern worlds.

UKICHI KAWAGUCHI

LOS ANGELES, CAL.

THE ENCYCLOPAEDIA OF RELIGION AND ETHICS

The sixth and seventh volumes of this massive work¹ have appeared promptly. These volumes contain many articles of great value for students of religion in general. Several of the topics are treated broadly and comprehensively by various specialists in different phases of the subject. These composite discussions if printed separately would sometimes constitute a fair-sized volume. For example, the article "God" is a historical survey of the conception of deity as entertained in different stages and varieties of religion. The same method of treatment is applied to such topics as "Health and Gods of Healing," "Heroes and Hero-Gods," "Human Sacrifice," "Hymns," "Images and Idols," "Incarnation," "Initiation," "Inspiration," "King," "Law." The sketch of historical data supplied in each case is very valuable. On the other hand there are occasions where the historical method is not employed, as for instance in the article "Immortality." The writer confines himself to arguments for or against belief in immortality and makes no attempt to sketch the history of such belief. This is an unfortunate

¹ *Encyclopaedia of Religion and Ethics*. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. New York: Scribner. Vol. VI, Fiction-Hyksos, 1914. xviii+890 pages. Vol. VII, Hymns-Liberty, 1915. xx+911 pages. \$7.00.

omission, but the lack will perhaps be supplied under "Soul," or in some other part of the volumes yet to appear.

There are several good articles on different ethnic faiths. L. R. Farnell gives an admirable summary of "Greek Religion." "Graeco-Egyptian Religion" and "Hermes Trismegistus" furnish information about the religious situation in Egypt in the Graeco-Roman period. There are also appropriate treatments of "Hinduism," "Indian Buddhism," "Jainism," and "Lamaism."

Hebrew and Jewish religion is represented by an eighteen-page article on "Israel" and a slightly longer sketch of "Judaism." There is also a short note on "Liberal Judaism" contributed by I. Abrahams, and a good biography of "Josephus" written by the late Professor Niese. Certain phases of later Jewish history are discussed under "Kabbala" and "Karaites."

Students of early Christianity will be especially interested in Professor F. C. Burkitt's contribution on the "Gospels" and Professor E. F. Scott's "Gnosticism." Burkitt follows the lines already laid down in his *Gospel History and Its Transmission* and in his *Earliest Sources for the Life of Jesus*. In expounding the origins of Gnosticism, Scott disagrees with Harnack's dictum that Gnosticism was merely "the acute hellenizing of Christianity" and finds the initial stages of the movement already present in the ancient world before the rise of Christianity.

The article "Jesus Christ," written by W. Douglas Mackenzie is one of the longest in the seventh volume and one to which many readers doubtless will turn with eagerness. But those who are looking for an interpretation of Jesus along the lines of modern critical research will be disappointed. The author's primary interest is in Christology rather than history. He first posits the type of person Jesus must have been in order to found a religion so absolutely unique as Christianity is affirmed to be. Hence it is not necessary to begin inquiry with a critical examination of the extant sources of information; the first step in the procedure is to fix upon a definition of Jesus' personality. When this is done history must of course be so read as to conform to this definition. Thus the crucial historical problems connected with study of the life of Jesus are not merely left unsolved; they are not even clearly perceived.

But this situation is quite exceptional, so far as these volumes as a whole are concerned. The great majority of contributors have treated their respective topics in modern scholarly fashion.